II Hollis C-5 (ca. 1896-1904) 1905
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we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas*, in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women. A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organization, the aversion to hunting, to eating grain or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the language of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

* It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully enquired.

539

No. 44. Ma-ya-ya-rik ai-shi-je o ai-shi-i-sho
They-resemble-not to-shoot and to-be-tip-down.

Shooting and doing something by force are not the same.

[If a man has suffered wrong, he had better try and come to an arrangement with his aggressor instead of going to complain to the chiefs, for his enemy will not forget, and will revenge himself later.]

No. 45. Ma-ya-ya-rik ai-ye-ne o ai-ba-ta
They-resemble-not life and death.

Life and death are not alike.

No. 46. Ki-ki-i a-i-ni-ti e-ng'o-ji-ye
It-is-not-drunk the-butter-was (or the-slave) the-remain-woman

ai-shi-ki-ya-ny-ye e-ke.
the-who-was-without-blemish only.

What does it matter whether a person is one's own child or somebody else's so long as he does his duty?

[The Swahili have a somewhat similar proverb: "Kheri Kuhi aliyekuepa kuliko Isiku aliyekuliza" (it is better to have a Kuffir who pleases you than a Mahommedan who displeases you).]

No. 47. Ki-ye-ra e-ng'i-ti o en-gi-ya
They-separate-not the-buttocks and the-ground.

The buttocks and the ground do not remain long apart.

[One explanation of this proverb is that a man must sit down, and though he may walk about or lie down, he will sit on the ground again later. Another theory is that it has in some way reference to the disposal of the dead. With the exception, however, of the medicine-men and rich people, who are buried in shallow trenches, burial is unknown amongst the Masai. But it is perhaps a remarkable coincidence that the Tavetans[1], who are closely allied to the Masai, and the Dari, Diaka, and Madi[2], who live nearly 1,000 miles away, and not very far from the country whence the ancestors of the Masai are believed to have hailed, bury their dead in a sitting posture.]

[1164] [1164]

[113]

[1] *Ante* p. xxv, note 2.

[2] Bruce-Hollist (*In Wild Masai*, p. 241), Kaufmann (*Schilderungen aus Ostafrika*, p. 129), Casati (*Ten Years in Equatoria*, p. 208), Emin Pasha (*In Central Africa*, pp. 160, 358, &c.).

Kitola.

[593] The law of Ol-Masaa Ngorityok says, eli ompore kitola, entii nedigiri, ompore.

Ten ther el-aakwa e-Ngorityoi, neiyiri ale kitola, ana ten nanu kitab-ithi elitarnaiye, nelo eng-ejj e-Ngoro le'l-aakwa keye.

Ore ge eitho lido ilyo-Ngorityoi naaitoo kitola, nenaitibi el-ayeny nar, anna [624] tore lito-tedigani le'l-goroe keye nedeb.

Kom, ten eitoroe e-Ngorityoi en-ithi kitab, y' elyitho ejo ltori, nelo eng-ejj e-nanye, naiabori en-gitadig naitho [631] e-Ngorityoi naaiye el-aakwa keye.

The refuge[1].

If the Masai sees best their wives, some go and seek refuge elsewhere, whilst others suffer and stay at home.

Should a husband beat his wife, but not badly, she will seek refuge in the house of a member of her husband's age.

When the man with whom she has taken refuge returns her to her owner, the latter does not beat her again, for he fears that he will be cursed by the members of his age.

If a woman commits a serious crime, and knows that she will be beaten in consequence, she goes to her father's kraal, and is given an ox, which she takes to her husband and begs forgiveness.

Eis-gita.

[614] [595] Ten ee el-tedigani le'l-Masaa, entoraarii ten a ee-gumi, enaki el-nanaai, araki e-Ngorityoi; nanaki eng-aroe ken'l-tedigenak keye.

Ore ten eii en-ithi naiyokyaki inne-arua, naiabori en-aroe nanaayiakin en-e'lib Ilua.

Ore ten ee el-tedigani eii ejj Ol-tuaaa, nanaiyoi le'ng-ejj e-nanye en-nanai aroe

Death.

On the death of a child, or a warrior, or a woman amongst the Masai, the body is thrown away[2], and the person's name is buried, i.e. it is never again mentioned by the family.

Should there be anything which is called by that name, it is given another name which is not like that of the deceased.

For instance, if an unimportant person called Ol-muaa (he who is soft, or weak, or gentle) were to die,

[624] [1] Divorce appears to be unknown amongst the Masai.

[625] [2] The body is always taken to the west of the kraal, towards the setting sun. It is laid on the left side with the head towards the north, so that the face looks towards the east. The legs are drawn up to the chest, the left hand supports the head, and the right arm is folded across the breast.

1: Hollis C-5 (ca. 1896-1904) 1905
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[illegible]

gentleman would not be called ... name in that kraal, as it is the name of a corpse, but it would be called by another name, such as [illegible] (it is smooth).

And if anybody of that kraal were to ask for some of the great medicine man (Ol-oiboni*), he would call him [illegible].

If an elder dies having children, his corpse is not buried, for his descendants are named after him.

When old men or women die, they are not wept for, nor are they thrown away like others who die young.

Two sandals are made, a sheep is slaughtered, the fat is roasted, and the body anointed.

After this the corpse is carried to a shady place, where a bullock is slaughtered, and all the meat is eaten on the spot. The bones of the bullock are left with the body so that the hyenas may smell it, and come and carry it away, and devour it.

On the death of a Masai medicine-man or rich person the corpse is not thrown away. An ox or a sheep is slaughtered, and the fat is taken and rubbed on the body, after which it is put in an ox-hide and carried to a shady spot. A small hole is then dug resembling a trench, into which the body is laid and covered with stones. This is called a grave.

* Commonly called by Europeans Laibon.

164 ee-gurnon. Ore too ene gilki-
indigani loon, nopik e-nerk,
nedirkai enje loo-l-arro gilkin.

551 Too ilo ang-ayioni oo-l-
Kisomo, ene jj' ene ilgotonyo
[304] ee-kanai, nanyoo ee-gilak e-
loo-kanai, enji Kisonyo.

Ore ge-dinkin, enji Ol-tomare.

505 Tuai ooreyit ee-gumai oo-
507 gilak, enishoy ee-dunat e-
516 ol-gine oo-l-kiteiljine loo-ta-
gejin.

Ear-piercing.

165 Too ilo ol-mainet loo-l-
Kisomo tuin 'e-gare oo
'Ngoritjuk, enyarrow ol-mainet
gilkin.

Kitime 'Ngoritjuk l-arrenjye,
oo 'enghanga oo'lenarre, oo
'ainoriani; enitwo ali 'e-dolje
'ainoriani, oo 'l-gilaje, oo
[305] 'enghanga oo'le-gejek oo 'a-
oo'ag-ack; enitwo il-arrowa
oo 'l-ayuk il-gejek.

Kainoi 'Ngoritjuk ol-ari tim,
enishki nishoy in-dikitin enye.

Kon, too ee kullaa-tukjunuk,
enitwo 'Ngoritjuk o'l-mainet
'e-dikitin nanoo too-'lenarre,
kake nanoo pikin, ayali-enghanga
oo 'arrenjye; nainoi ol-aya tim.
[308] Kitimo ali 'l-kiowa 'l-kajinoy.

Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.

If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nanyoo, i.e. from whom it has been snatched.

When the child grows up his name is changed to Ol-tomare, which has the same meaning.

Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called Ke-dunat, and a ring on one of their toes[1].

Mourning.

When a father of a family dies, the whole family mourns for him.

His widows lay aside their earrings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.

His wives wait for a whole year before they put on their ornaments again.

If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

[1] The second toe of the right foot.

A. Thomson Ms. 3 (1881-1884)087
F'LLL Mosai: F'LLL

arrived, from the tendons, he, of course, did not keep [illegible], but divided among his companions of the kraal.

And so with war and women, life passed in happy fashion. His demeanour was serious, and his expressive features, though he acquired an aristocratic dandiac taste, striking. He showed curiosity in a dignified manner. He rarely indulged in vulgar laughter, and smiling was hardly possible on a face which could only be called formidable.

He passed some twenty years in this manner. At last his father was found to be on the point of death, and he was sent for. Shortly after his arrival, the old man succumbed.

[illegible]

It was not thought necessary to recognise this sentence-given succession in any way whatever, and therefore Mosai lost no time in picking up the corpse and throwing it outside the kraal. Next morning, he smiled grimly as on going out, he kicked aside some freshly-picked bones, and glanced at some disgusting hyenas slinking away, in company with carnivorous storks, while vultures hopped greedily overhead.

He was now sole heir of his father's lands, for his younger brothers did not receive a single head of cattle, though they had captured in their raids considerable numbers of them. Any they might secure now, however, would be their own property. Mosai decidedly preferred the free and easy life of the warrior's kraal, but, alas! he discovered, not that he was

4:Thomson K-3 (1883-1884)1887
FL22 Masai FL22

abandoned, and, though meat and milk were still the main items of his eating, he could now vary it with vegetable food obtained by his wife from neighbouring agricultural tribes. Luxuries, also, he might now indulge in. He sported a fancy snuff-box and tobacco-box of ivory or rhinoceros' horn, and delighted to say up its contents or to hand it to a friend. He chewed tobacco (mixed always with cattle), though he never smoked. Then, as often as convenient, he liked to foregather with his friends, and have a jolly carouse over beer or mead.

It is pleasant to know that with this change in his mode of life there was a corresponding elevation (very much for the better) in his views of things. He delighted to talk with the traders whom before he had gloried in killing or enslaving, and would in token of good-will cordially exchange the courtesies of life by spitting upon them and being spat upon. In his conversation he showed an intelligence far superior to any specimen of the Bantu tribes. He had no superstitions, and was communicative about his affairs and beliefs. He would even at times exercise a friendly guardianship of passing traders, and was able to ward off many a disaster by judicious warning. He was not stinted in his presents, and generally gave far more than he got. He has been known even to protect stinted porters, and tend sick men left behind.

The softening down of his ferocity exerted upon his face. The habitual scowl gradually died away, and was replaced by a more pleasing and genial expression. His thoughts turned more to the strange mystery of life. He, alas! had little that was cheering to look forward to. He believed in the existence of a Supreme Being, and yet had not the faintest conception of an after-life. Unlike the men of the Bantu race, he did not believe in ghosts or spirits. He had no theory of dreams, and did not imagine like the negro that when he dreamed he was really experiencing all that was passing through his brain, and that his soul or spirit was actually knocking around somewhere, having a good time of it, unclogged by his body. Masai believed nothing of that; indeed, whether he had any idea on the subject, I have not been able to determine. When the man died, he was finished utterly, except so far as he might go piecemeal to build up the body of a hyena, a vulture, or a marabout stork. The Masai believe in annihilation. To bury a corpse would, they think, be to poison the soil: it must be thrown to the wild beasts without ceremony.

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

776 In connection with the decided belief of the Masai in a God, it may be noted that they have also some minor deity called Neiterkob—apparently, as far as I could learn, an [754] earth spirit. They have faith in witchcraft, though the efficacy of the lybon, or medicine-man, lies not in any innate ability of his own, but in his power of intercession with Ngăi, who works through him, and imparts magical virtues to various objects. Their conception of the Deity seems to be marvellously vague. I was Ngăi. My lamp was Ngăi. Ngăi was in the steaming holes. His house was in the eternal snows of Kilimanjaro. In fact, whatever struck them as strange or incomprehensible, that they at once assumed had [782] some connection with Ngăi. Their prayers to him were incessant. Nothing could be done without hours of howling, whether it was to seek direction where to slaughter their 824 enemies, or to ward off a disease. The most sacred thing among 778 them is the grass. Held in the hand, or tied in a sprig to the dress, it is a sign of welcome and peace. Thrown at any one, or into some mysterious place, it is an invocation for a blessing on the person, or a propitiatory offering. Next to the 272 grass comes the milk. No liberties may be taken with it. 778 The milk must be drawn into calabashes specially reserved for its reception, into which water is not allowed to enter—*cleanliness* being ensured by woodashes. To boil it is a heinous offence, and would be accounted a sufficient reason for massacring a caravan. It is believed that the cattle would [231] cease to give milk. The cows, it may be remarked, are never milked except in the dark.

885 Moran found married life sadly dull after his warrior experiences, and to kill time he accompanied one or two war-parties. But that was exceptional. His time henceforward was chiefly occupied in eternal and interminable discussions on the most trivial questions, or wandering long distances on visits to his friends, while his wife stayed at home to milk the cattle, or occasionally made journeys to neighbouring hostile tribes to buy grain. She, however, was in her element when a caravan came round, and then she enjoyed the double pleasure of an intrigue and a lovely present of iron wire and beads.

595 In time Moran's first wife became old and ugly, and he took to himself a second—the former being stripped of all her iron wire for the purpose of decking the new comer. At last the day closed for both of them, and one after the other, they 764 formed the subject of horrible hyenas' laughter. These fierce

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

creatures, with the vultures and the storks, tore their flesh under the light of the moon. Nothing remained but a couple of grim skulls and some bloody bones when the sun rose over the grassy plain in the morning; and the young urchins of the kraal kicked them about and laughed as they threw them at one another.

MASAI MARRIED WOMEN, NJIRI.

Such is the history of the commonplace life of Moran as retailed to me by men who had lived with him as boy, warrior, and husband, and for whose accuracy and truthfulness I can vouch. The next traveller will listen to the same story, and will doubtless be able to verify the main features of the narrative.

11: Leakey E-5 (no date) 1930 FL12 Masai FL12
Kenya

death taking place within the village. This means that as soon as a young or middle-aged person shows any signs of approaching death, he (or she) is hastily carried out into the bush outside the village and left to die there. 761 [763]

Should the death of a young or middle-aged person occur within the village the body must be carried out and thrown into the bush. The proper person to perform this last service is a son of the deceased, but if no son is available the body must be moved by a stranger (usually a member of the Wandorobo tribe, who is always willing to perform this work), and the fee for doing so is a heifer. The village must be moved as soon as possible after such an occurrence, but otherwise there is no purification ceremony. 764 [563]

Burial of Old People.—Only an old man, or a woman past child-bearing, is allowed to die peacefully in a hut in the village, and the body is then buried in the following way:—As soon as death occurs a ram or bullock is slaughtered and the fat used to anoint the body and clothes (sewn skins) of the individual. All ornaments are removed, and the burying-place is then prepared as follows: A spot in the bush not far from the village is selected and cleared and a hollow square of rough logs is then built up. This structure is usually about four feet square and three feet high. On the ground inside the structure the deceased's sleeping-skin is placed, and on it the body is laid (with the knees sufficiently bent to fit the space). Men are placed lying on their right sides, women on their left. The body is then covered by the various skin dresses owned by the deceased and left, no attempt being made to cover over the top of the structure with wood or earth in order to protect the body from scavenging animals. 766

About a month after the burial has taken place the village must be moved, with the exception of the hut in which the death took place. The hut is left to fall into ruin. Meanwhile, until the move takes place, any other occupants of the hut continue to live in it as before. 768

Ceremony at the Burial-place.—On the day that the village is finally abandoned every member of the village must file past the burial-place and the older people stop and drink beer and slaughter an ox there. My informants, however, insist that this is not a sacrifice to the departed spirit as among some other tribes, and as proof pointed out that they did not pour out any beer at the grave or leave any offering of meat. 769

Inheritance.—A man's possessions all pass to his male children, but if they are too young to take charge of them themselves the deceased's own brother, who acts *in loco parentis* (*see* Widowhood) looks after the property for them. In return for this he is allowed to retain a very small percentage of the stock. 428

A man's personal ornaments are put on his various children about two months after his death, with a certain amount of ceremonial and much beer-drinking. His weapons are kept for his sons until such time as they shall require them.

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

Marriage.—The warriors may not marry till after the *E-Unoto*, and do not usually do so till after their first *Ol-Ng'esher*. The case stated by Mr. Leakey,[1] in which a warrior cannot have sexual intercourse with his initiated wife, is therefore hypothetical, and does not occur in practice. 561 581 584 [585] [833]

The cattle required for the bride-price are payable on the birth of the first child, and cannot be reclaimed if the wife dies or runs away, because the husband has got the child. 583

Wives live with their husbands, but they are common to their husband's generation, not his own exclusively. Thus if a stranger comes to a village where lives a man of his generation he may choose in which hut belonging to his generation he will sleep. When it is time to sleep it is the custom for the owner of the hut to vacate it and leave the stranger with his wife. It is quite lawful and proper for the stranger to have sexual intercourse with the woman provided that she consents and that the restrictions (*see* p. 202) are observed. It is said that if a woman is persistently unwilling to allow the members of her husband's generation to have intercourse with her she may be severely admonished, and her husband may be fined a number of cattle. 561 837 [684]

On the other hand, the members of one generation are extremely jealous of generations older or younger than themselves. A fight between generations is very likely to occur if the men of one generation find that a man of another has had intercourse with one of their women. [978]

If a woman who has borne children leaves her husband and lives apart from him, he waits till his eldest son is old enough, and then sends him to fetch her back. 586

A man may not have sexual intercourse with the wife of his full brother (mother's son), but may have it with the wife of a half-brother (same father, different mother) who is of his generation. He may not have intercourse with his wife's sister or half-sister. 835

A husband and wife may not call each other by their names. 551 [593]

Father-in-law
Mother-in-law
Son-in-law
Daughter-in-law
} Must not be addressed by name.

Family.—The name for a family is *Ol Marei*. Relationship is not recognized beyond first cousin. The Masai take little interest in their genealogies and can seldom trace their ancestry beyond the fourth generation. Nevertheless, if a man is of pure Masai descent, *Ol Masaini oinoti*, he is proud of the fact. 602

Death and Burial.—Dead bodies are disposed of by the hyænas, except for those of *Laibons* or very influential old men. These are buried under cairns of stones. 764 766

[1] *See* p. 200 of this volume.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

Warriors do their hair in pigtails, *ol-taika;* other people of both sexes shave their heads periodically. In both sexes the ear-lobes are pierced and elongated, and the two lower middle incisor teeth are removed. Cicatrized patterns are often made on the upper part of the body in both sexes.

Iron-work

Iron is used for weapons (spear and sword of warriors, and arrows of elders), axes, knife-blades, razors, and many of the ornaments of both sexes. The spears and swords are distinctive of Masai culture and, together with the shield and *e-rrap* arm-clamp, separate the Masai and Nandi culturally from other Nilo-Hamites. Spears are of three shapes: a small leaf-shaped blade with long neck, long shaft, and medium butt; the great "shovel-blade" with short neck, long shaft, and medium butt; and the long-bladed winged spear with short shaft and long butt. The colour of the short shaft of the winged war-spear is important: senior warriors have black shafts, others reddish ones, and the demand of junior warriors for the privilege of black shafts is a significant factor in the tension that arises between senior and junior warriors. The sword has a long narrow blade and is kept in a red leather sheath attached to the belt. The winged spear-blade and sword have been borrowed by the Nandi, Kipsikis, Keyo, Kony and others of the Nandi division, together with the arm-clamp; the Kikuyu have imitated them.

Other Objects

Clubs are made of wood or rhinoceros horn. Shields are roughly oval, about 3 ft. long, and made of buffalo or giraffe hide on a light wooden framework; according to Merker, the old form of shield was circular and (if the scale of his Fig. 34*b* is correct) about 1 ft. in diameter. Stools are cut out of a solid block of wood and have three legs. Horns are used for summoning people, but there are no musical instruments or drums.

Ritual and Beliefs

Religion

Little has been recorded of Masai religious beliefs, except such obvious facts as the invocation of *Enk-ai* (the Masai word for God, rain, and sky). As to ancestor-worship, it is generally said that the Masai do not believe in an after-life (said also of the Suk); but the alleged belief that the soul of a laibon or rich man turns into a snake implies some belief in the survival of the soul. This matter needs careful investigation; and Merker's statement that each Masai is taken to paradise by his guardian angel and let in by *Enk-ai* if he has been good is alien to Nilo-Hamitic thought. *Enk-ai* is recognized as a creator, and is prayed to by both men and women. Some of the prayers recorded include an invocation to both *Enk-ai* and Mbatiany, the laibon who died *c.* 1890; thus Thomson heard the Il-Aikipiak praying to *Enk-ai* and Mbatiany, and the Nandi war dance after a victory, recorded by Hollis after Mbatiany's death, contained also an invocation to *Enk-ai* and Mbatiany. The "minor deity called Neiterkob" which Thomson thought was an earth-spirit, appears in Krapf's book as the Neiterukob, "the mediator between God and men." But the Masai word *naiterukop* means no more than "that which began the earth," and thus would seem really to apply to *Enk-ai* in his role as creator. *Enk-ai*, god, is grammatically feminine, and his wife *Ol-apa*, the moon, is grammatically masculine.

Death and Burial

The bodies of most people are put out for the hyenas, to the west of the kraal, and laid on the left side so that the face looks eastward, with the legs drawn up, the head supported by the left hand, and the right hand across the breast. The

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

764 provision of new sandals, a stick, and some grass in the hand is a further indication of a belief in an after-life. The bodies of laibons and rich men are buried in shallow graves under stone cairns; anybody passing a cairn is supposed to throw a stone on it. Cairns attributed to the Masai exist in Nandi, where they are said to be the graves of men killed in battle. The name of a dead person is never spoken again by the family.

SOURCES: Hollis, 1905; Merker, 1910; Krapf, 1854; Thomson, 1885.

[pp. 127-139 not processed]

XX.

000 Death. -- Interment. -- Hereditary succession. -- Last wishes of the dying. -- Sacrifice to ward off impending death. -- Treatment and interment of the corpse. -- Funeral banquet. -- Mourning. -- Burial. -- Burial of Chief Mbatyan. -- Distribution of the inheritance.

763 When a family father feels death approaching, he calls his people, his wives and children, to him, in order to tell them his last wishes. [428] These apply principally to the division of the inheritance and saying further -- probably always without exception -- that the eldest son of the principal wife is to be the successor in the paternal kraal. Following this, the old man, with the words wõu, maitujuño, or õu, maitanaba, i.e., roughly: "come, I want to bless you," turns to the chief heir and gives him advice about keeping the members of the family together and supporting them in case of possible impoverishment about care for the brothers who are still minors, as well as for the surviving wives and daughters. He admonishes him further to be friendly and gentle toward the members of the family, of the lineage, of the tribe, and toward all Masai in general. He tell him that he is to celebrate the supplication feasts and to pray, and should also hold the relatives to this. He advises him to be thrifty, but warns against miserliness, and finally he presents him with one of his ornaments, as a rule, an armband, in memory of this hour.

The husband squats at the deathbed of a wife in order to hear her last wishes, which consist in her entrusting her children -- likewise present -- to his care.

[782] In the hope of warding off death, the dying one has a black bull slaughtered as an offering to God. His eldest son leads the sacrificial animal out of the kraal, slaughters it by killing it with a stab in the neck, then removes the skin, cuts up the animal as usual, and leaves the heaped-up meat lying as a sacrifice. No prayer is spoken.

764 First of all the ornaments are taken off the deceased individual; sandals and leather apron remain on him. If the deceased is a family father, his sons quickly slaughter a black ox and boil out the fat.

/200 cont./

764 With one part of it they first anoint themselves, the other part they pour over the corpse, after it has been taken out of the hut and laid out on a neat's skin. Amidst the lamentations of the women remaining in the kraal, the sons carry out the dead man and lay him down after a few hundred steps. The corpse is laid on its left side with the head toward the north, so that the face is turned toward the east. The legs are drawn up and lie one upon the other. The left arm is drawn up in such a way that the hand lies close in front of the head, whereas the right arm is bent at the elbow in a right angle; the upper arm rests on the abdomen of the dead man, the hand
[161] touches the ground in front of it. If one laid the dead man down in any other way, according to popular belief, /201/ another death would quickly occur among the offspring or other relatives of the
76 deceased. The same is feared if a married man dies far from his kraal, which is why a family father, if he becomes seriously ill abroad, has himself taken home as quickly as possible. In contrast to this, warriors only wish to die abroad; death in the hut is not a proper soldier's death. Those who have fallen in battle are left lying on the spot on which they fell. In a few lineages it is customary to place the corpses of old people not simply on the ground, but in a shallow, troughlike pit at most half a meter deep, which, however, is not filled up.

764 After the corpse has been put down outside, the sons, with the
[782] eldest taking precedence, or -- if he is still a child -- the brother of the deceased, cover it with green branches, whereby each says the prayer: "Ng ai pasinai, etoa baba erta jamŏn, njage ol ogunja nahall, najage en gischon, njage n gera," i.e.: "My God, father is dead, I pray, give health, give property, give children."

In case of a woman's death, after a black ram has been quickly slaughtered, her body is anointed with fat by women who are not relatives and then carried out of the kraal; the body of a person who leaves no children is carried out of the kraal, without being anointed or other formalities, and is laid down -- as always -- a few hundred meters away. If someone dies outside the kraal, he is left lying on the spot where death overtook him, and the ones present throw a few bunches of grass or leaves on the corpse. Later, upon passing

764 /201 cont./ Later, upon passing
[765] the place, one again throws a stone or a handful of grass on that spot where the dead lay. The more respected he was, the longer this custom expressing veneration is continued.

[787] If the laid-out corpse is immediately devoured the first night by hyenas, this is regarded as a sign from 'Ng ai, at whose command the animals act here, that the deceased was a good human being.
[782] On the other hand, if one finds the corpse still untouched the next morning, the survivors bring a black ram as a sacrifice to appease the wrathful god. No prayer is spoken in this connection.

765 After the obsequies, a funeral banquet takes place, at which the animal whose fat served to anoint the deceased person is consumed. Everyone is welcome to take part. Formal mourning is observed only after the death of adult male persons. The period of mourning does not begin until one or more months after the death, and, to be sure, with the survivors shaving their heads (1)

1. Cf. the passage Micha /Micah/ 1, 16 (from the time around 724 B.C.) and Jer. 7, 23 /sic; see 7, 29/ (from the time around 605 B.C.).

--and the principal widow also cuts her nails -- and ends as soon as the hair has grown back about an inch long. /202/ The mourners remove all ornaments, for which the women also unwind the wire spirals from their necks and the wire cuffs from arms and legs; they do not take part in any feast or dance and may not marry during the period of mourning. For the death of a warrior his fellow comrades and fellow section-members, as well as his brothers and half brothers, mourn by shaving their heads and removing their ornaments.

766 In contrast to the simple exposure of the corpse, that of a chief
[791] (ol oiboni), of a married man of the El kiboron lineage, and often
[613] also that of a sorcerer (ol goiatiki) is buried. The bottom of a pit
[764] a meter deep is covered with a neat's hide moistened with fat, and
[237] upon this the corpse is laid in the position described above. A second neat's skin, likewise rubbed in fat, is then spread over the corpse. Now the pit is filled with stones and earth and the latter

/214 cont./

426 686 [672] the full debts, not only up to the amount of the inherited property. If a warrantor is liable for the debt, he must satisfy the creditor if the debtor is unable to pay and, through that, becomes a creditor of the debtor himself. The liability of the warrantor does not end with his death, but passes on to his heir.

431 The nonacceptance of a gift is a rude insult to the giver and therefore never occurs. Giving is followed by counter-giving, except when the thing given was solicited by the ol momai = divine judgment. The Masai is put into the awkward position of having to ask in this way only if, for example, on an expedition of war, he has come a long way from his home district and finds no members of his lineage in the kraal to which he has come. The petitioner hangs from the roof of the hut of the one from whom he wishes to have a head of cattle a stool with the legs upward, or he wraps the legs of the stool or a bow with grass. This type is more urgent than the former, since the request must be granted before the grass dries. [784] The ol momai is a divine judgment. A person who does not grant the request expressed in the ol momai sign will soon be punished by 'Ng ai through death or illness. [783] A person who did not grant the request until after the grass had dried has himself absolved, for his own peace of mind, by a gathering of old men whom he entertains with a head of cattle and honey beer. It is believed that by the observance of this formality and by the statement of absolution of the old men God, too, has forgiven the sin. Upon handing over a gift, the giver always spits on it.

675 426 764 Loans or contracts are unknown. The creditor does not have a right to the corpse of the debtor; neither debts nor misdeeds or crimes committed by the deceased have an influence on the nature of his burial.

628 682 No distinction is made between murder and manslaughter, but there is one between these and negligent homicide. If murder was committed on a boy or warrior, it is expiated by blood revenge carried out by boys and warriors or only by warriors. Any brother [593] of the one murdered is first of all entitled to carry out the blood [672] revenge and, further, any man belonging to the family. Blood